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LONDON, SATURDAY, OCTOBER 9, 1909.

[ONE PENNY.

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 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON. (Harvest Thanksgiving.)
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Mr. J. W. GALE.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. MARY A. SAFFORD.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. G. W. THOMPSON.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A. (Harvest Services.)
 Kentish Town, Clarence-road, N.W., 11, Rev. F. HANKINSON; 7, Rev. W. WOODING.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
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 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30.
 Richmond, Free Church, Ormond-road, 11.15, Dr. J. LIONEL TAYLER.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A. Morning Subject, "A Plea for Faith and Enthusiasm."
 Stratford Unitarian Church, Harvest Thanksgiving Services, 11, Rev. J. ARTHUR PEARSON; 3 and 6.30, Rev. JOHN ELLIS.
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Sunday, October 17.—CENTENARY SERVICES, conducted by Rev. HENRY RAWLINGS, M.A., and Rev. R. H. U. BLOOR, B.A., of Exeter, Morning and Evening, at 11.15 and 7.

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THE INQUIRER.

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NOTES OF THE WEEK.

THE Church Congress has been in session during the past week at Swansea. The question of Welsh Disestablishment has been uppermost in the public mind in connection with it; but we are glad to notice a tone of restraint, and an absence of the controversial bitterness with which the subject has been discussed in the past. The momentous issues which are confronting all forms of organised Christianity in the modern world have had a sobering effect. Militant methods on behalf of privilege and tradition are no longer of any avail. Every church has to justify itself by an appeal to its intrinsic spiritual quality and its consequent value to the community. This was the note struck in the opening sermon by the Archbishop of Canterbury, and it revealed not only his large fund of common-sense, but also a true instinct for the realities of the religious situation. It will not allay the Welsh demand for disestablishment, but we think that it cannot fail to improve the temper of the controversy, and that in itself is a great achievement.

The Bishop of Carlisle made an even stronger appeal to fundamentals in a sermon, which has given rise to a good deal of eager discussion. The greatest difference between the Church and Nonconformists, he pointed out, lies in their modes of worship and the value they severally attach to Episcopacy. "The former of these differences," he pleaded, "is by no means insurmountable, because in every national church there must always be a large diversity of forms of worship to meet the tastes and suit the temperaments of all; and the latter of these differences will, I am persuaded, grow less with the growth of knowledge and the spread of spiritual enlightenment; for it is impossible that the much-vexed question of Episcopacy can long remain in its present unsettled and injurious state. Meanwhile, in place of the cry for disestablishment, may we not substitute the ideal of a real National Church, with gospel creeds, gospel sacraments, gospel morals, gospel brotherhood? Instead of political meetings for misrepresenting and attacking each other, might we not have gatherings for the understand-

ing and trusting each other? Let Churchmen and Nonconformists alike daily pray against bitterness in others, and chiefly in themselves. Above all, let them pray earnestly lest they should do anything contrary to the brotherhood of men or the glory of God. If this be done by all men everywhere and at all times, then shall it come to pass in the last days, if not in ours, that the true Universal Church of Christ shall be established on the top of all partial churches, and shall be exalted above all sects and all denominations; and every national church shall flow into it."

The "John Morley Chemical Laboratories" in connection with Manchester University were opened on Monday last by Sir Henry Roscoe. The Chancellor, Lord Morley, who presided, delivered an admirable address, in which he emphasised once more the value of the trained intellect in the world of affairs. "This University," he said, "with which you have done me the honour to associate me as an old Lancashire man, is to-day a flourishing, a conspicuous, and a shining example of what all great industrial cities in this country should do—like those in the United States—to keep themselves abreast in knowledge, in research and love of truth of all that is known and done in the world. . . In my early youth there was often great doubt as to whether learning and university training would be any good in practical life. Well, that evil and sinister prejudice has utterly vanished, and there is nothing, I think, of which Manchester is more proud than of the efficiency and prosperity of its University."

LORD MORLEY subsequently discussed the question "What is an educated person?" in the following terms :—

"I think I should put it at the very top of all qualifications of educated men and women that he or she should know what is evidence—when a thing is proved, and when it is not. How many different interpretations can be put upon the same proposition—how many interpretations will the same verbal proposition fairly bear—what weight is to be attached to rival authorities? There is no commoner error than to suppose that one authority is as good as another. Here is

another point which constantly comes before me in the office I have for a time the honour to hold—namely, to consider how far circumstances guide and limit the application of abstract principles, and how far circumstances transform principles which are excellent in reference to certain times and places into irrelevant catch-words in relation to other times and places."

Perhaps there is no direction in which these words of wisdom are more applicable than in theological controversy and partisan statements about religion. How seldom we are content to listen calmly to the evidence, and know when a thing is proved and when it is not.

ON Wednesday the Hampstead Garden Suburb, which was happily described as "business touched with imagination," was advanced a step nearer to the ideal of its promoters by the opening of a group of beautiful homes for old people. The quaint two-storied building in Elizabethan style, arranged round a large quadrangle, has been designed by Mr. Raymond Unwin. There is accommodation for fifty-four tenants, who will not live in them on charity, but will be charged a small rent. Mrs. Barnett said that the scheme was the fulfilment of a dream of twenty-five years. She had known many aged men and women with a home in one room, the moral aristocracy of the poor, who were often compelled to have as neighbours drunkards and other undesirable people. Here they would live under improved social conditions. Mr. Henry Vivian, M.P., explained that in the whole scheme of the Garden Suburb, they were feeling their way towards a better system for a growing city. They had only eight houses to the acre as against 30, 40 and even 50 in the city. Their purpose was not only to limit the houses to the acre, but to have a community which was complete in itself. They had on the estate houses at £150 a year, cottages at 6s. per week, and that day they had tenants at 3s. 3d. a week, and it was hoped that these different sections would each contribute to the other's advancement and education. The bricklayer and the bank clerk could learn much from each other. The experiment was self-sustaining from the commercial point of view, and from the highest social and educative point it had risen far beyond their expectations.

EDITORIAL ARTICLE.

THE RELIGION OF THE FUTURE.

"THE Religion of the Future" is the prophetic title of an address given by Dr. CHARLES W. ELIOT at the close of the eleventh session of the Harvard Summer School of Theology, last July. At the time of its delivery, when it was only available in imperfect reports in the newspapers, it excited a good deal of interest and not a little hostile criticism in the United States. It has now been printed in full in the current number of the *Harvard Theological Review*, and we hope that it will not be long before it escapes from these somewhat learned and official surroundings into the more democratic existence of a popular pamphlet. For it is eminently an utterance to be read and pondered by all persons who take an intelligent interest in the spiritual forces which are moving the world at the present time. Its calm dignity of tone, the wisdom which is sure enough of itself not to resort to the rhetoric of heated argument, the great plainness of its statements, are all qualities sufficiently uncommon in the discussion of religious questions to make them remarkable, and they create an atmosphere of reasonableness for the reader in which he finds it natural to forget his duty to his party in the larger duty to the Truth.

It is, of course, a bold and challenging thing even for a man of Dr. ELIOT's age and position and wide acquaintance with men and movements to attempt to tell the secrets of the future and to sketch, though it be only in outline, what its religion is going to be. But in reality he does nothing so presumptuous or dogmatic, though he speaks throughout in a tone of confidence. As an acute observer of the spiritual forces of his time, who has lived through the exciting intellectual upheaval of the past fifty years, he tells us how they have modified religion already, and the direction which it seems they are likely to take among masses of intelligent people in the near future. That the picture corresponds to his own hope and desire does not necessarily imply that his judgment is warped by the prejudices of the innovator, but only that he has the advantage over many more timid persons that he has faith in the future, and can prophesy to us with a happy heart. But we must hasten to explain briefly, and largely in his own words, what it is that Dr. ELIOT has to tell us.

Religion, he says, is not a fixed, but a fluent thing. It is, therefore, wholly natural and to be expected that the conceptions of religion prevalent among educated people should change from century to century. The religion of the future will not be based on authority

either spiritual or temporal. The authority both of the most authoritative churches and of the Bible as a verbally inspired guide is already greatly impaired, and the tendency towards liberty is progressive, and among educated men irresistible. On the positive side the religion of the future will have the new thought of God as its most characteristic element. The ideal will comprehend the Jewish JEHOVAH, the Christian Universal Father, the modern physicists' omnipresent and exhaustless energy, and the biological conception of a Vital Force. The Infinite Spirit pervades the universe, just as the spirit of a man pervades his body, and acts, consciously or unconsciously, in every atom of it. The twentieth century will accept literally and implicitly St. PAUL's statement, "In HIM we live and move and have our being," and God is that vital atmosphere, or incessant inspiration. The new religion is, therefore, thoroughly monotheistic, its God being the one infinite force; but this one God is not withdrawn or removed but indwelling, and especially dwelling in every creature. God is so absolutely immanent in all things, animate and inanimate, that no mediation is needed between HIM and the least particle of HIS creation. The new religion rejects absolutely the conception that man is an alien in the world, or that God is alienated from the world. It rejects, also, the entire conception of man as a fallen being, hopelessly wicked, and tending downward by nature; and it makes this emphatic rejection of long-accepted beliefs because it finds them all inconsistent with a humane, civilised, or worthy idea of God. But the best knowledge of God comes through knowledge of the best of our race. The future religion will pay homage to all righteous and loving persons who, in the past, have exemplified and made intelligible to their contemporaries intrinsic goodness. It will be an all-saints religion. It will reverence the discoverers, teachers, martyrs, and apostles of liberty, purity, and righteousness. It will respect and honour all strong and lovely human beings—seeing in them in finite measure qualities similar to those which they adore in God.

In a very frank passage Dr. ELIOT urges that the ordinary consolations of institutional Christianity no longer satisfy intelligent people. The religion of the future will approach the whole subject of evil from another side, that of resistance and prevention. The workman to-day who gets cut or bruised by a rough or dirty instrument, goes to a surgeon, who applies an antiseptic dressing to the wound, and prevents the poisoning. That surgeon is one of the ministers of the new religion. When dwellers in a slum suffer the familiar evils caused by overcrowding, impure food, and cheerless labour, the modern true believers contend against the sources of such misery by providing public

baths, playgrounds, wider and cleaner streets, better dwellings, and more effective schools—that is, they attack the sources of physical and moral evil. He believes that the sentiments of awe and reverence, and the love of beauty and goodness, will remain, and will increase in strength and influence. Moreover, the new religion will foster powerfully a virtue which is comparatively new in the world—the love of truth and the passion for seeking it—and the truth will progressively make men free, so that the coming generations will be freer, and, therefore, more productive and stronger than the preceding. Dr. ELIOT does not anticipate, however, any rapid growth of this new religion so far as outward organisation is concerned; but it will progressively modify the creeds and religious practices of all the existing churches, and change their symbolism and their teachings concerning the conduct of life. Since its chief doctrine is the doctrine of a sublime unity of substance, force, and spirit, and its chief precept is, Be serviceable, it will exert a strong, uniting influence among men. Civilised society might as well assume that it will be quite impossible to unite all religiously-minded people through any dogma, creed, ceremony, observance, or ritual. All these are divisive, not uniting, wherever a reasonable freedom exists. The new religion proposes as a basis of unity, first its doctrine of an immanent and loving God, and, secondly, its precept, Be serviceable to fellow-men. "Finally, this twentieth-century religion is not only to be in harmony with the great secular movements of modern society—democracy, individualism, social idealism, the zeal for education, the spirit of research, the modern tendency to welcome the new, the fresh powers of preventive medicine, and the recent advances in business and industrial ethics—but also in essential agreement with the direct personal teachings of Jesus, as they are reported in the Gospels. The revelation he gave to mankind thus becomes more wonderful than ever."

We hope that we have done no injustice to any of Dr. ELIOT's positions by this compression of his remarkable essay. It will be clear at once how much strong thinking it contains, and with what a sure instinct he selects for emphasis many of the most significant aspects of present-day religious thought. But this is not to say that it will commend itself equally to all broad-minded persons as a complete or satisfying statement of the case. There may be other solutions than those which Dr. ELIOT propounds, and other angles of vision from which to gaze at the mysteries of the faith. We believe that there are. There is a clarified vagueness, an aloofness from history, an independence of the most treasured forms of Christian devotion about it all which takes us back to

EMERSON and the New England transcendentalists instead of forward into the future. The revival of mysticism, of which Mr. LLOYD THOMAS wrote in such glowing terms in our columns last week, the sense of a living Christian tradition which moulds the individual life and strengthens it for sacrifice, the recovery, after a period of dissection and rationalising criticism of the Christian records, of their vital religious power, these seem to us as likely to enter into the religion of the future as the influences which Dr. ELIOT has described. Without them many of us would find his religion too abstract and chill for human nature's daily food. But we have no wish to close on any other note than that of cordial gratitude for the intellectual grasp, the breadth of view, the complete candour, the calm reasonableness and urbanity of a very striking utterance.

LIFE, RELIGION & AFFAIRS.

THE IMMANENT PROVIDENCE.

BY DR. K. C. ANDERSON.

THE high-water mark of early Christian thinking was the doctrine of the Incarnation of God in Jesus Christ. This was embodied in the Nicene Creed in 325 A.D., at the first Ecumenical Council of the Church. The argument by which it was reached was in brief this:—He who was to reveal God must have the nature of God, else how would he reveal Him! Man wishes to know not how some one else feels towards him, but how God feels, and none can tell him that but he who has the nature of God. These early Christian fathers would not have it that the nature of Jesus was only like the nature of God. The two natures they insisted were identical. The phrases by which they fixed this idea were: "God out of God, light out of light, very God of very God, begotten, not made, of one substance with the Father." This has remained the doctrine of the Church ever since.

The high-water mark of modern scientific thinking is the doctrine of the Incarnation of God in Man, or Humanity. The latest utterance of science affirms the identity of the power that exhibits itself as force in the material universe, and the power that is manifest in human personality. "We are ever," says Herbert Spencer, the greatest philosopher of science, "in the presence of an infinite and eternal energy from which all things proceed." This infinite and eternal energy which manifests itself as force in the material world wells up within man, first as simple consciousness, then as self-consciousness, and, finally, as God-consciousness. Man sums up in his own nature, under different and higher forms of activity, the various forms of energy and life that were anterior to him in the development of the world's forces. In him the laws of material nature become perceptions and sensibilities, instinct rises into intuition, sensation opens to reflection. The blind physical attractions ascend to the height of conscious affection and moral choice. The

organising energy, power, force—the primitive and animating principle in nature—reappears in a new and higher form of activity in the consciousness of man. Man is thus the highest manifestation of the power in nature. He is for that reason the Incarnation of God. The phrases of the Nicene Creed may, therefore, be applied to him. Those early creed-makers in trying to give the genealogy of Jesus Christ, were all unwittingly to themselves spelling out the genealogy of man or humanity. There was nothing out of which man could be made but the "substance of the Father." "He is God out of God, light out of light, very God of very God, begotten, not made, of one substance with the Father." The latest utterance of science thus carries out to its legitimate conclusion the finding of the Nicene Fathers. The decision of the Council of Nicæa that Jesus Christ was one with God in substance does not require denial, it only requires amplification to the fuller and broader doctrine that Humanity is one with God in substance.

And the parallel does not end here. The question that agitated the minds of the Nicene Fathers has been scoffed at as an empty abstraction or a senseless quibble, and the modern doctrine of the immanence of God in man has been regarded as an academic one with no practical bearing upon the conduct of life. A competent authority pronounces the Council of Nicæa, which declared the union of God with man "one of the most important assemblies that was ever convened on this earth." And, with equal truth, it may be said that the movement in theology which affirms and emphasises the doctrine of God in actual contact with man—God in man and man in God—is one of the most important movements in the history of Christianity. If the New Theology movement had done nothing but bring into prominence the idea of the union of God with man, which is a truth of most profound significance—the highest upon which the mind of man can meditate—it would have more than justified itself. It is no mere abstract doctrine. Nothing is more concrete and practical. It makes all the difference in the world whether a man believes that he is under the rule of a Providence wholly external to himself or that he is under the guidance of an immanent power in his own nature, and is thus meant to be chiefly his own providence.

When the average man thinks of God, it is of a being wholly detached from man; but there is no such being, he is thinking of an abstraction. God, apart from man, is not God. God is omnipotent, it is said. But God, apart from man, is not omnipotent, for when we detach man from God we have taken away from omnipotence all the power of man. Even one single man has some power, and all men together have power enough to rule land and sea. They have cleared the forests, subdued the earth, subjugated the animal world, bridged the rivers, crossed the oceans, and built houses. They have already modified the conditions of their own existence, and their power to bring things to pass is increasing by leaps and bounds. They have created the ten thousand things that make up the modern world. Man is a creator, not indeed of the materials of which the physical world

is composed, but of the uses to which these materials are put, and in his own province he is the creator of himself and society. The family, the tribe, the State, the Church, friendship, brotherhood, are his creations, and he has reached a point in his development when he is beginning to realise that, as these forms of social life are of his making, he can unmake them and make others better adapted to his needs. Out of the family he made the tribe, and out of the tribe the nation. He is now in the process of making brothers out of competitors; humanity out of warring nations. God, without man, does nothing in our human world; but God, immanent in man, is lifting up the whole race to higher levels. In everything that man does, God co-operates, but there is no power in the universe, outside of natural law, outside of humanity, that we can trust to do the work of leading on and lifting up mankind. Man must learn about those natural laws and powers with which he is to deal; he must study the methods by which they can be understood and the means by which they can be controlled, so that he himself can harness these mighty forces, and thus drive on the advancing chariot of the world. There is no Providence outside of nature, and outside of man, that man can trust in to do things for him. There is no supernatural power that man can trust in for the accomplishment of the work of the world. He must learn to face the God who is immanent in nature, to study His methods and His laws, and trust to obedience and knowledge, to his own industry and his own effort, as the means by which all things that he desires and hopes for are brought to pass. "We are fellow-labourers with God," says Paul. "God needs strong men just as strong men need God," says Luther. "God Almighty cannot make one of Antonio Stradivarius' violins without Antonio," says George Eliot.

In the early ages of man's history—and to a large extent it is true to-day—men believed in all sorts of outside, independent, capricious powers who wrought their own will in the region of nature and in the midst of human affairs. The great mass of the people, under every form of religious faith, have been wont to look for some miraculous aid in the solution of life's perplexing problems. They have expected the heavens to open at their entreaties, and help to be dispatched from a divine being believed to be enthroned in some supernatural world to whose direct supernatural agency they have been accustomed to refer every good thing that happened to them, and all right knowledge of religious things they possessed. It has been the dominant philosophy of the Christian Church that the Divine Providence which cares for man acts through some channel of supernatural influence exterior to man, that God is a being wholly separate and distinct from man, necessarily communicating with him through some outward means of revelation, that religion itself, to be genuine and worthy, must be something imparted at the outset by such external revelation, and that its efficacy in any individual case must depend on the continuous act of supernatural impartation from this foreign source to each individual soul; that religion, therefore, with all its graces and virtues, is a form of

life grafted upon man's nature from without rather than a natural growth, blossoming and fruiting of his own native perception and energies.

If, now, God be incarnate in man, if the nature of God and the nature of man are identical, if there is only one mind, and we inherit that mind, only one spirit, and we are children of that spirit, then religion, with all its beliefs, institutions, history, is the natural product of the human mind. The God that guides and saves the human soul is in the human soul, and works through it; the Providence that cares for humanity acts specially for the good of humanity, is in humanity and acts through the human faculties. This does not mean that there is no God outside of man, and no Providence or power above or beyond man. God is immanent in nature no less than in man, immanent in the whole universe. Wherever there is existence, there is natural law. Wherever there is any manifestation of power, there is the presence of God and of Providential purpose. Within and behind all things is an organic energy and aim. There is a Divinity and Providence in the affairs of the universe as in the affairs of men. But what is here affirmed is that man's relation to this power is an internal one, and that the power becomes a Providence to him by operating in a natural way through his natural faculties. Man draws upon the resources of an Eternal Being for his own life, but he does this through the normal action of his own energies.

Where is the power that works for human affairs without human agency? Where are the laws of nature that control the destinies of man, but do not include men in their operation? What conception can we have of a God who informs, organises, and develops the social life of mankind, but who leaves the natural faculties of mankind out of account in his operations? Most assuredly man is a part of the system of nature, and a most important, a deeply essential, part. His intellectual and moral capacities constitute the most evident parts of the active forces of construction and reconstruction. Without him nothing civil or social could be done. What unconscious element of the material world could take his place? Could sound, water, air, light, vapour, make up the constitution of things without him? Would there be an intellectual and moral world without man? Does not he clothe with rational, moral attributes the idea of God that he entertains? There is no law or force in the universe that brings things to pass in the world of mankind independently of mankind. It is humanity that embodies God, and the effort of humanity to perfect itself is God's effort after completeness. God has no organ but the human intelligence. His push is in the human will when that impels; we may not say that man is God, for God is infinitely more than man; but what we can say is that man is the regenerating life of God. The just man represents the Divine justice, the loving man the Divine love, the earnest the Divine endeavour, the aspiring the Divine earnestness. The human powers are the channels in which, and through which, the Divine power, love, and wisdom flow. It is through the love of man for man that the universal love

manifests its Providential care, and gets its purposes for human welfare accomplished.

What encouragement this doctrine gives to the faithful worker! Every sincere effort for the good of man has behind it the Divine power. The greatness, the everlastingness, the almightiness of this power comes to manifestation in human beings, and works through human faculties, and is the source of the wisdom and love that are the guiding Providence of individual and social life. Though standing in the strength of his own natural resources and faculties, and relying on them for present and future achievement, he yet perceives that this strength and manhood are but the partial revelations of a power older and mightier than himself, older and mightier than the human race. He feels himself thrilled with life and power from the Infinite source of life and power.

The "New Church," which the great seer, Emerson, said is coming, "will send man home to his central solitude, shame his supplicating manners, and make him know that he must have himself for his friend. He shall expect no co-operation, he shall walk with no companion. The nameless thought, the nameless power, the super-personal heart—he shall repose alone on that. He needs only his own verdict. The laws are his counsellors—the good laws themselves are alive; they know if he has kept them; they animate him with the leading of great duty and an endless horizon."

THE SPIRITUAL AND SOCIAL MEANING OF THE PROGRESSIVE LEAGUE.

BY REV. F. R. SWAN.

THE Progressive League represents a great movement for spiritual and social freedom, and for the unfolding of life in the fullest meaning of the term. The signs of a new religion are too many and too impressive to be ignored. There is a spirit at work which is making for unity, order, beauty, life. This power of spirit is the veritable presence of God, and is, therefore, in a real sense not new, but is from the beginning. In that sense no religion is new. Christianity is one historical form of the spirit of man, and the same spirit which lived in the founder is working to-day, creating new forms and expressing its fullness of life in a variety of new ways. The Progressive League emphasises the great truth of the spiritual unity of mankind, and aims to express this unity in all the relations of life.

There is always an interest manifested in religion, using the term in the spiritual and social significance, though there may be a dislike of theology and the ordinary dogmatic forms. The work to be done is to show the social meaning and origin of progressive theology and the spiritual origin and meaning of the new sociology, and this work can now be done because of the endeavours of prophets and thinkers of the past. Many forces and revelations are making for a new synthesis of all things for the Kingdom. The progress of science in its many branches, the acceptance of the method of evolution, the teachings of a deeper philosophy of life, the study of com-

parative religion, the social awakening, and the movement towards a fuller life for all are compelling new forms to be created. There has been too much schism in the body and this division has made for disease and death.

The Progressive League represents this great movement and acknowledges the notable work achieved by honest and brave thinkers in past generations. "One soweth and another reapeth." All this labour has meant, and undeniably means, more to-day than ever in the past. A new and a real understanding of the facts of life and of the spiritual and social feelings and powers which are continually operating, is behind the best thought and action. The League is an affirmation that human nature must be studied, understood, trusted, and educated to a higher order of life. Too much of the old teaching was based upon a contempt of human nature and upon a despising of the self and its kingdoms. God was searched everywhere save in the heart of man, or His presence was severely limited to a few whose word that they were the elect we were expected to endorse. But the fact of the indwelling Christ or God gives every person his place in the social body. It is a question of all or of none being words of God become flesh. Nothing can be truly the religion of Jesus which does not affirm the Christhood of every man. It is encouraging to remind ourselves that the common people have never become reconciled to an official dogmatic religion. In every age there have been revolts, reformations, new revelations, and new births of the spirit. What is called the failure and the denial of Christianity is the failure and the denial of some bad form of it. The drift away from the churches whether called an "arrested development" or not, is not a sign of death but of life, it is really a demand for new incarnations of the spirit of Christ within, for a religion of the spirit which works in the individual and in society is a religion of authority, and there is no other, and we need no other, and such an authority cannot be lost or ignored or superseded. To provide a common meeting ground for all who are in sympathy with a spiritual, social, and progressive Christianity is one of the objects of the Progressive League.

But more than that, the new appreciation of man and the discovery of his eternal worth must be embodied in all our social, political, and administrative forms and institutions. This new discovery of the Christ is a new judgment. The question now to be asked is, What are things good for? What are moral codes, politics, churches, laws, governments, industrial organisations here to accomplish? What is their value for life? This is the judgment of the Christ. It is a discerning of the Lord's body; it means the tremendous self-assertion of the Godhead of man, and great is the mystery of his god-likeness.

Hence the Progressive League is organised to work in various ways for "a social and economic reconstruction of society, which shall secure the fullest opportunities and the most favourable environment for individual development, based upon co-operation for life instead of competition for existence." This concrete and vital embodiment follows from the acceptance of

the truth, "We are members one of another." Individualism, whether in politics or in religion, is a denial of that spiritual fact, for the self is a social product as well as an individual creation. There can be no true individuality without co-operation and self-giving for the common good. This grand essential truth is one of the foundation principles of the League, and all things are possible to those who believe it.

The new spirit has revived the belief in the millennium upon earth. To all who are suffering under the curse of poverty, to those who sit in darkness and in the shadow of death, to all who struggle without any just reward, to all who are denied the chance, to all who are oppressed and worried by the sense of insecurity, we can say, the Kingdom of Heaven is nigh at hand, it is not far off in some dim unknown region up in the clouds, but is in our midst. We can say, the Lord's coming will manifest itself in the destruction of all the causes of poverty, disease, crime, and of everything that hinders the growth of the soul. Here or nowhere is the whole fact. We can preach a gospel that creates discontent and hope instead of a message which mocks people with a promise of some better conditions after death, or when the Lord comes. We hold that now is the accepted time, now is the day of social and individual salvation, that now is Christ risen. The great work to be done is the great call of God. The old kind of politics and the old kind of religion and the old belief in the inferiority of the common people have had their day, and a bad day it has been. The life in the individual is asserting itself. This standing-up of the soul in self-respect and self-knowledge is a resurrection unto life. The soul is marching on though the dead bodies of many old forms are a-mouldering in the tomb. The demand for better conditions of life and fuller opportunities is a sign of the new religion. To give social expression to the great truth of the indwelling spirit is one of the aims of the Progressive League. We have been in Egypt long enough; we have sanctioned a division of mankind into upper and lower, rich and poor, rulers and ruled long enough. Jesus, the founder of Christianity, is an eternal symbol of the striking and glorious manifestation of God in the common life. The people that walked in darkness have seen a great light.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

LIBERAL RELIGION AND THE MASSES.

DISCUSSION.

MR. FARLEY'S vigorous contribution in last week's issue of this journal will have served a most useful purpose if its eager queries force us to recognise the true function of our Churches in the world of the present day. We are all Pragmatists now-a-days, covert or confessed, and *cui bono?* is the necessary badge even of the tribe of preachers. And there need be no puzzlement about what our Churches

really stand for and what alone justifies their continued existence amid the complex conditions of modern society. A Church never means just what its official creed articulates. Every Church has maintained itself in being, amidst the conflicting tides of circumstance and human passions, by means of the social values which men have, more or less consciously, ascribed to it. It is sometimes difficult to define, with any precision, what a particular Church has taught, in the way of dogma, at any particular period. Who can say exactly what English Presbyterianism meant in the reign of Queen Anne, or what doctrine Congregationalism now represents? But there is little difficulty in saying what was or is the social equivalent of such bodies. And at a time when all religious formulas are in the melting-pot, it is a salutary practice even for liberal theologians to keep fast hold of the meaning of the Church as it is expressed in terms of its social function. The only difficulty is in recognising that its function may undergo a change, according to the change in the social world in which it (the Church) lives. Fifty years ago, when many things were very different from now, the function of the Unitarian churches was to cherish a robust and honest, if somewhat hard, individualism; to supply a spiritual interpretation to that "self-help" of self-made manufacturers and self-educated working-men, of whom we still read in "John Halifax, Gentleman" and other romances. And it is not always easy for people brought up in that unconsciously romantic age to realise that it is now as dead as Camelot and Arthur's Round Table. But observed facts ought at least to arouse such people's curiosity. One of these is, that those manufacturers and their families have now for the most part left us, and the transition is almost accomplished which is turning our ecclesiastical constituency into a democracy. A new task awaits the world. Just as both the great political parties have thrown *laissez faire* to the winds—for the revival of Protectionism is no mere atavism, but is as much a sign of the belief that the nation can control its own destinies as the Budget is a sign that the self-controlled nation will not hand itself over to the capitalists—so there rises before the Church the new vision of a fairer City of Man, for the building of which the Church is to supply the motive, and the spiritual beauty of which the Church will be the first to proclaim. Social reconstruction is the key-note, now, of all parties and all politics. It is not the business of the Church to favour any party, but to give the spiritual interpretation of that great social renaissance which is felt in all the parties. Here, then, is the solution of our weary old problems. The new fact of our new day dissolves, for one thing, the old Protestant *versus* Catholic strife, for it takes us down into the heart of a truer Catholicism than either. For another thing, it overcomes the old dilemma we have been in, as a non-dogmatic Church bound up with a dogmatic history, for it removes the emphasis once and for all from mere doctrine, even Unitarian doctrine, and lands us right into the heart of the Christian religion. And this social passion supplies what Mr. Farley so desiderates, the warmth and the eagerness that "liberal religion" lacks. In-

cidentally, it will make us cease talking of "liberal religion," for we shall discover that there is no such thing. We shall still teach our liberal theology; but we shall have looked into the hearts of strange, fiery apostles, and have found that there is only one religion—having any number of different intensities, it is true, but all pointing up to the perfect religion of Jesus. And let us, once and for all, give up the notion that we have some super-excellent brand of ready-made, patent truth, which we are in a position to supply to the public in neat little packets and tabloids which are "simplicity itself," warranted to convince on first using, samples given away, &c. There is no body or Church in existence that has any such infallible, ready-made truth. The first business of a Church is not to give a truth, but to impart a life and do a work. The INQUIRER said well, on August 14, "It is not simplicity, which is too often only another name for a thin and attenuated theology, which men crave for in religion, but something as manifold and wonderful as life itself." But on Sept. 4, the INQUIRER sank back again into "A Simplified Religion," and all the old inconsequence, although the leading article so entitled was followed by another article which wisely taught that simplification is a catch-word and a vanity. The great and increasing Socialist movement does not hold out the lure of such simplicity. And we might note Proverbs i, 22 (first part).

Hull.

W. WHITAKER.

WITH all the denominations one of the perennial problems is "how to reach the people." The bottom dog, the man in the street, the average man, the great unwashed, the non-church-goer is of fascinating interest to organised religion. With a passion and pathos almost bordering on the ludicrous, the churches make violent efforts to secure the adherence of the social and the theological pariah. In some mysterious way, the approbation of Bill Sykes's second cousin is of infinitely greater importance than the placid assent of the cultured rational individual who likes clean linen and is suspicious of paradox and platitude. We organise brotherhoods and goose-clubs, we lecture on attractive themes, "Hell! where is it?" We persuade our aspiring musical friends to try their hands or their voices at our more or less Pleasant People's Parties, we adapt our religious services so that there will be no undue strain on the attention or the intelligence of the dear people, and then, when all is in full blast, we smile, and say, "There!"

But somehow the people don't come. Bill Sykes's respectable relative tells us flatly that "it's all bloomin' rot," and with a shrug of the shoulders makes his way to the nearest "pub" to discuss with his pals the morality of the Government and the iniquity of the aristocracy. Right along the line, and not only among liberal religionists, the churches record failure to touch in any vital religious fashion, or in any great way, the life of the masses. The intention and the motive are good, but the methods seem awry. May it not be that we have mis-estimated in two directions the intelligence and the religious capacity of the people. On the one hand, there are beings who are little better than

beasts. To go to them with the latest results of German theological criticism in order to prove that liberal religion has been liberal religion all through the generations is a waste of time and energy. The only "religion" they can appreciate is that which ministers to their bodily needs or to their pleasure. They indulge a nebulous admiration of social goodness, but with the vague feeling that it is beyond their achievement. Their interest in life is mainly an animal one, and society consents willingly or unwillingly to the sufficiency of such an interest. Liberal religion or any other is all one to them. With an enviable elasticity of conscience they will make the round of church and chapel meetings if they think that the game is worth the candle, but as a rule they prefer the rude security of their own submerged set. The only salvation for such people seems to lie in the cultivation of the sense of democracy, in the education of powers whereby they will realise that they are *worth* something to society, and in the deepening of the feeling of social responsibility. Socialists have undertaken the work as it lies before them; whether liberal religion can forget its approximately correct theological thinking, and concern itself greatly with the sheer vital needs of such people, is a question awaiting answer.

On the other hand, there is an increasing body of intelligent people, mainly artisans, who are dissatisfied with the stuff offered to them by the churches. Almost unconsciously they have adopted the principles of liberal religion, but they are unaware of the historical and critical application of such principles to theology and ecclesiastical procedure. They feel the need of religion, and of devotional aids, but in default of the kind of thing they require, they endeavour to realise their religion in socialism, and in the work of civic and national organisations. They constitute largely the class which works directly upon the lower elements of society.

Can we of the liberal faith enlist the sympathy and help of such folks? Can we so order our religious services that at once there is the satisfaction of the devotional nature and the inspiration to social service? Often in our religious services there is a singular indifference to reverence and order, and an utter lack of those elements of ritual and beauty which prepare the soul for the reception of high truth and for the better understanding of the mystery of life. We have not the fear of God before our eyes, and so in our hearts there is nothing of that awe which characterises the life of those to whom the mystic communion of the soul with the eternal is an essential of religion. Deep in the human heart there is the passionate craving for the Infinite, for the deepening of the sense of union with the mystic life of the Universe; and public worship should seek to satisfy in some measure this craving, and foster the feeling of spiritual communion with God and the angels. We need something more than Brotherhoods and adult classes offer; we want in our worship that combination of mystic and practical religion whereby the life may be saved for service, and the soul for the enjoyment of the Infinite God. Neither by mysticism alone nor by social morality alone can the world be saved. We need the union of individualistic and

socialistic elements, which mysticism and practical religion imply. In the strength of such a union we of the liberal faith may confidently appeal to that section of the people to whom the things of the mind and the soul are of value, but for whom the churches in their illiberality and social unconcern have no attraction. But our appeal must be intelligible. We must know what we mean by religion in its Godward and manward aspects; we must stand unflinchingly for the interpretation of mystic religion in its necessary social fulfilment. For the intimate soul consciousness of God finds its developed meaning in the sacrifice of social service.

Halifax. W. LAWRENCE SCHROEDER.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

THE FUND FOR MISS COLENZO.

SIR,—You have been good enough to publish letters on the subject of the Colenso Fund appeal, and the response from readers of the INQUIRER was both prompt and generous.

The fund has now reached £2,930. This sum, or £3,000, will produce a very modest income for the two ladies; and there still remain debts in connection with the late trial of Dinuzulu amounting to £2,519 over and above the amount of £2,000 paid by the Imperial Government through Mr. R. C. Lehmann, M.P., and £800 collected by him.

Miss Colenso's friends feel that the new fund will be of small benefit to her and her sister whilst these liabilities remain unpaid.

Will some of your wealthier readers help in this matter? Two women members of the Society of Friends sent £800 and £200 respectively. Will ten of your readers send me £100 each. The amazing generosity and persistent courage of the two sisters call for special recognition from lovers of peace and goodwill amongst men.

I need not add that we are grateful for small sums as well as large.—Yours, &c.,

ELIZABETH D. SCHWANN,

Hon. Treasurer for the Colenso Fund.

4, Prince's-gardens, S.W., Oct. 5.

A WORD FOR THE RICH.

SIR,—Might one observe in reply to "One who has Many Possessions," that if social reforms and the means to provide those reforms had depended upon a few amateurs, then the country would have waited long, and been slow in the path of progress. Without denying in the least the self-sacrifice of a few, we ask, should we ever have had old-age pensions? And this Budget, with its attempt at a fairer distribution of burdens, really attempts to provide for increasing demands without taxing the food and necessities of the people. Is it only the opponents of this Budget who attempt anything at social amelioration?

Huxley says, "The State lives in a glass-house; we see what it tries to do, and all its failures, partial or total, are made the

most of. But private enterprise is sheltered under good opaque bricks and mortar"—(*Administrative Nihilism*). There seems to be a sort of individualist fanaticism which looks upon the State as something evil. But for the last twenty years the State has taken in hand more than ever before for the good of the members. Remove all that the community has done in that time, and we should have social chaos indeed.—Yours, &c.,

EDWIN HILL.

Greystone Lodge, Leamington.

BOOKS AND REVIEWS.

A FORGOTTEN ART.*

THE art of designing cities has well-nigh disappeared, and town builders must hunt in all directions for hints and suggestions of the methods used by the old masters. How nobly the art has been used in the past, this volume by Mr. Raymond Unwin shows, as also did the work of Mr. Inigo Triggs recently noticed in these columns. Both of these writers bring to the notice of the reader examples drawn from many times and many countries of skilful laying-out of town sites to provide for the needs, as then understood, of the community. Mr. Unwin makes one point which is new. He notes that many towns have grown naturally, that is, without any plan having been laid down, and yet exhibit signs of regular and orderly development, not merely securing the necessary main avenues of communication and the open spaces, but so grouping the buildings along the roads and streets and about the open spaces as to give pleasant pictures. Mr. Unwin suggests that this harmonious and orderly growth, which is very noticeable in medieval towns, is due to the existence in earlier and less complex times of a widely spread feeling for Art. He does not mean by this such appreciation of beauty as is gained by careful analysis of the picture, but rather that deeper feeling for Art, which leads everyone in his degree to be an artist. Professor Lethaby's sentence, which Mr. Unwin quotes, exactly expresses it: "Art is the well-doing of what needs doing." In the ancient city, the things that needed doing were, in the main, well done, although naturally there were many things which did not seem to need doing. The drainage of a medieval town was a simple enough affair, and it did not occur to the inhabitants of the period that they needed anything better. In the modern town conditions are changed. Our needs are so numerous that it scarce seems possible to put much well-doing into them. We provide excellent drains as a rule, but how often they are made to serve shoddy property!

As a people we have, to a large extent, lost all feeling for art in the sense implied above. We use makeshifts at every turn, and when we do, at an odd moment, think of art, it usually betrays itself in some form which makes still more manifest the absence of the craftsman's instinct for good work. We "erect a corrugated-iron shed for the

* "Town-planning in Practice: An Introduction to the Art of designing Cities and Suburbs." By Raymond Unwin. London: T. Fisher Unwin. Pp. xxii, 416. With 800 illustrations. 21s. net.

market, and spend what would have done this work well in "decorating" the town park with ornamental railings."

It is necessary to insist on this absence of artistic feeling in the city of to-day, for there is little doubt that in the minds of many superficial students there is an idea that town-planning will bring at once all the beauties of the most beautiful cities to the ugliest of industrial areas. They see nothing incongruous in transplanting, as it were, the Place de la Concorde from Paris and settling it down as the centre of a new suburb for Manchester or Birmingham. The true line of reform, however, does not lie in such heroic measures; it is only the well-doing of what needs doing that will bring beauty to our towns. In emphasising, as he does, that civil art is the expression of civic life, Mr. Unwin shows that he has the root of the matter in him. The time is not yet ripe "for the crowning beauty of ornament" in our towns, where "the mass of the people live in hovels and slums, and children grow up far from the sight and pleasure of green fields and flowers." Our first duty is to secure to these fellow citizens the conditions needful for healthy life; that done, we may embark on the embellishment of our city with a glad heart.

There is some fear that the grant of town-planning powers may lead to a widespread system of imitation. In Germany, wheretown-planning has been in vogue for a considerable period, there has been evident on the part of many designers an attempt to reproduce in one place the plan developed in another. But it must be remembered that towns, like persons, have an individuality, and that a borrowed plan for towns is like a borrowed suit of clothes for a person—it rarely fits. A town plan should be the outcome of careful study and investigation of the character and needs of the locality. No proper plan can be made without a preliminary survey, and this survey should embrace much more than the levels of the land. Mr. Unwin enumerates some of the matters which he considers the survey should embrace. In addition to the ordinary survey of the surface, the nature of the soils should be noted. The distribution of existing population and of industries should be mapped and investigation made as to the tendency to expand. The traffic on the roads in and near the area has to be carefully measured. The prevailing winds and the rainfall may also modify the plan, so they have to be recorded. In new districts, it is of great value to preserve trees, and other interesting objects, and among these Mr. Unwin would include beautiful views, as for instance, such pleasant glimpses of distant country as are sometimes obtained from a slight eminence. All these, and many other points, the town-planner should have before him if he is to do satisfactory work. In this preliminary survey, it may be noted, there is considerable scope for the activity of well-disposed citizens. A social service union could undertake no more timely work than the collection and recording of some of the data which have been mentioned. Town-planning may open out a new avenue for co-operation between the ordinary citizen and the elected bodies.

But, after all, general principles, however

excellent and necessary, are general principles; it is in the application of these principles that we are interested. Can they be applied? is the first question. Can a new suburb, for example, be so planned that provision is made for the needs of traffic, for the tramways and railways, the rapid motor and the heavy slow-moving wagon, the cyclist and the pedestrian; that houses are healthily situated with an adequate supply of light and air; that schools, libraries and public buildings are accessible to those who must use them; that industries are confined to some quarter where their smoke and noise will not annoy? The answer is emphatic: it can be done. Already it has been done elsewhere, and when we start in earnest it will be equally possible to do it here in England. Will not the cost be prohibitive? asks the heavily burdened ratepayer. If German precedent is worth anything the cost should be trifling, but even if it involved heavy initial expenditure, it would be worth while. Years ago, when town populations were at the mercy of plagues and fevers, largely due to defective drainage, the cost of main drainage schemes was often regarded as prohibitive. To-day we know that their cost is saved over and over again by the prevention of disease. So it will be with town-planning. To-day we lose time and money because our streets are ill-adapted for the traffic which flows through them; we spend large sums of money to provide open spaces which a little foresight on the part of our fathers would have shown to be necessary. To-morrow, by careful planning of our town, we shall save these costs.

As to the details of planning, the reader must refer to Mr. Unwin's book. The architect will find its pages full of suggestion, but the general reader will equally find it of value. Mr. Unwin is well known to all students of town-planning as joint author of the plans of Letchworth Garden City and the Hampstead Garden Suburb, and many of his illustrations show how skilfully he has overcome some of the difficulties which beset the town-planner. In this volume he has with equal success surmounted many of the difficulties which face the writer on a technical subject, who also wants to reach a wider public than his professional brethren. By careful arrangement of a large series of plans, photographs and sketches, which he has accumulated during years of study, Mr. Unwin contrives that they tell the story, and his letterpress is primarily explanatory comment on the pictures. There is a pleasing absence of dogmatism as to the rightness of particular solutions of the problems considered, and on every page there is some provocative to thought. In short, Mr. Unwin is to be congratulated on producing a volume which is a worthy commencement to the English technical literature of town-planning.

T. R. MARR.

THE TRANSMISSION OF THE TEXT OF THE NEW TESTAMENT. By James Drummond, Litt.D., D.D. Sunday School Association. Pp. viii.—122. 1s. net.

TEXTUAL criticism sounds like a dull science, and the average Sunday school teacher must be forgiven if the light of nature has never taught him that there is a

wealth of interesting material for teaching purposes in its application to the New Testament. We have found that even junior scholars will listen eagerly when they are told how, before the invention of printing, manuscripts were written, circulated and preserved. They readily get an idea how "various readings" arose when you have shown them how within venerable documents just the same kind of blunder turns up as in the copybook of a drowsy schoolboy. They are always struck by the explanation of a "palimpsest," and if they have any artistic leanings they will admire an illuminated manuscript, and their mouths will water at the description of a purple and silver codex. The older scholars will appreciate the story which tells how when the Complutensian, ready printed in all its glory, was held back from publication, while the slow wheels of officialism were revolving, Froben and Erasmus "did a scoop," and by their hastily prepared edition ("pitchforked out rather than edited," said Erasmus) secured for the new-born Protestantism the honour of first publishing the Greek New Testament. The fault will be in the teacher and not in his subject, if he cannot interest a class in the account of that Elzevir who pirated a text like a third-rate American publisher, and gravely assures his readers that they are getting value for their money because they have purchased "the text which is now received by all." Out of which mendacious claim arose the famous phrase "Textus receptus." And what better narrative to touch the imagination is there than that record of untiring and at length successful industry of Tischendorf's which recovered for us the priceless Sinaitic Codex? The records of scholarship have no more romantic chapter. But the ways are innumerable in which the study of the New Testament text can be useful to the teacher. The story of the Versions is excellent material for a lesson on the spread of Christianity in the early centuries. The history of the Vulgate is an insight into the strength and the tragedy of tradition: how instructive is the fact that Ximenes printed the Vulgate of the Old Testament in the place of honour between the Greek and Hebrew, comparing it to Christ crucified between the two thieves! And the evidence of textual criticism supplies an obvious and satisfactory answer to frequent but ill-founded fancies that the New Testament is only a sort of flotsam of the ages. It can show us that no other literary monument has been preserved with such scrupulous care, and that no ancient writing is so well authenticated, almost up to its very sources.

To all these matters Dr. Drummond's little book is a most admirable introduction. It is one of his favourite studies. He writes about it so clearly that everyone may understand. He makes us feel the human interest of it all—the men and the human nature behind treasured manuscripts and famous editions. So far as such a book can be, it is an original book; its examples are derived from independent study and judgment; they are not the stock illustrations of the scribes. It is, in short, one of those simple books that only the masters can write. We bespeak for it a cordial reception, and especially urge Sunday

school teachers to get it and to use it. Many of us will receive it affectionately as from one who spoke to us of these things with the living voice, and made us feel how a truth-seeking scholarship is a part of the Kingdom. And many others, too, will esteem it because upon the dedication page stand the words "In memoriam Marian Pritchard."

J. H. W.

THE CONFESSIONS OF ST. AUGUSTINE.
London: Chatto & Windus. Pp. xvi.
—326, 7s. 6d. net.

The new volume in the attractive St. Martin's Illustrated Library is "The Confessions of St. Augustine" in Dr. Pusey's translation. The work of editing has been done by Mr. Temple Scott, and Mrs. Meynell contributes a short introduction, in which she dwells, with her usual fondness for subtle psychological analysis upon the entire sincerity of St. Augustine. "St. Augustine, St. Francis, Pascal," she writes, "have taken the narrowest way into self-knowledge, and have entered in at the straitest gate. No illusion, no substitute for experience, no substitute for life, no excuse against grief, no exaggeration, no self-sparing, no tradition is able to cling to the men so secretly despoiled—despoiled of all except the difficult truth; but especially despoiled, St. Francis of hampering material circumstance, Pascal of the fictions of words, St. Augustine of the detaining tenderness of secondary loves." It is a pleasure to receive one of the world's classics in a comely form so agreeable to the eye, especially as no little injury has been done to it from the point of view of the ordinary lover of noble literature by its frequent inclusion among dumpy books of devotion, which warn off as many readers as they attract. It is in reality a wonderful human document, the first great autobiography, as significant as the Confessions of Rousseau and much more profound. We wish we could speak more warmly than we are able to do of Mr. Maxwell Armfield's coloured illustrations. Evidently the extreme difficulty of the task has baffled him. His pictures are fanciful without being strong, and they furnish the book with designs of delicate colouring without any clear connection with the text.

SEVEN SHORT PLAYS, by Lady Gregory.
Dublin: Maunsell & Co. Pp. 211.
3s. 6d. net.

"To you, W. B. Yeats, good praiser, wholesome dispraiser, heavy-handed judge, open-handed helper of us all, I offer a play of my plays, for every night of the week, because you like them, and because you have taught me my trade." It is in these words of generous dedication that Lady Gregory explains why in this volume she has included just seven of her plays. Among them are "Spreading the News," "Hyacinth Halvey," and others which have become familiar already by the strong and beautiful acting of them at the Abbey Theatre, Dublin. They are all full of delight for the reader, whose heart is still near enough to the primal springs of poetry to understand the life of the Irish peasantry and the simple pleasure of listening to their speech. Are there any other people left in the world who use words in quite such a magical way? In the Notes

which she has placed in an appendix to explain the origin of the plays, and the fragments of legend and folklore which they contain, Lady Gregory expresses her own preference for the sombre little play called "The Gaol Gate." We are inclined, however, to place the Miracle Play, called "The Travelling Man," in competition with it. It is founded on a legend which she has published previously in "Poets and Dreamers." The scene where the travelling man plays with the little child on the mud floor of the cabin is inimitable. He tells her of the Golden Mountain and its wonderful garden, and then they make the garden on the floor with bits of stick and cups off the shelf, and they ride together on a wooden form for a horse, while he sings, the child repeating the refrain:—

Come, ride and ride to the garden,

Come, ride and ride with a will:

For the flower comes with the fruit there

Beyond a hill and a hill.

Refrain.

Come, ride and ride to the garden,

Come, ride like the March wind;

There's barley there, and water there,

And stabling to your mind.

When the woman returns she covers the ragged stranger with abuse for the mess which he has made, and chases him angrily out of doors. "I will go back," he replies, "to the high road that is walked by the bare feet of the poor, by the innocent bare feet of children. I will go back to the rocks and the wind, to the cries of the trees in the storm!" We wonder whether the English censor would have passed this play, for of course the travelling man who plays with the little child is none other but the Divine Wayfarer, the King of the World! If any of our readers are jaded with a diet of modern novels here is fresh water of life for them, drawn from the deep wells of laughter and pity and tears.

PUBLICATIONS RECEIVED.

FROM MR. PHILIP GREEN:—"Evolution and Religious Progress." F. E. Weiss. 1s. net.

SUNDAY SCHOOL ASSOCIATION:—"The Transmission of the Text of the New Testament." James Drummond, M.A., D.D. 1s. net.

MESSRS. SWAN, SONNENSCHN & Co.:—"An English Course for Evening Students." F. J. Adkins, M.A. 3s. 6d.

MR. T. FISHER UNWIN:—"Greece in Evolution." Edited by G. F. Abbott. 5s. "How to Study the Stars." Z. Rudaux. 5s. "A Literary History of the English People." From the Renaissance to the Civil War. J. J. Jusserand. 12s. 6d. "Ann Veronica." H. G. Wells. 6s.

Nineteenth Century, Contemporary, Hibbert Journal.

SERMON.*

MEMBERS ONE OF ANOTHER.

By REV. R. J. CAMPELL, M.A.

"We are members one of another," Eph. iv. 25. As far as can be ascertained at the present stage of scientific investigation into human origins, society was prior to the individual in the order of evolution. Individuality—or, at any rate, personality—as we know it now, was unknown to primitive man; society at first was everything, and the individual nothing; no one was thought of as being anybody apart from the community, or having any

* Preached in the City Temple on Thursday, October 7, 1909.

separate life of his own, or, indeed, existing at all except in and through the whole, whether that whole were the horde, family, tribe, or nation. You can find abundant illustration of this fact in those portions of the Old Testament which tell of the beginnings of the Israelitish people, and what was true of them was of course true also, in greater or less degree, of primitive human society everywhere; it was true of our own forefathers. You observe, then, that far back in the history of the seed of Abraham, there is almost no mention of, or interest shown in, the individual as such. As you know, an influential school of Biblical critics, including eminent scholars like Professor Cheyne, believe that Abraham himself was probably not an individual, but a tribe, as were also Isaac and Jacob. I cannot wholly accept this view; it is probably only half the truth; the chief of a wandering tribe was no doubt identified with the tribe in such a way that the tribe was regarded as the extension of his own personality. Even to-day in Scotland you have a relic of this in the survival of the ancient custom of addressing the chief of a clan as though he were the whole clan, as, indeed, was practically the case in olden times; the clansmen were almost as much the body of the chief as though they had been his own fingers and toes.

Further, you will notice in reading the Old Testament how scanty is the reference it makes to the hope of immortality—that is, again, as we understand the word. This has been pointed out so frequently that there is no need for me to enlarge upon it; I only mention it because it enforces what we are considering. The only immortality thought of was that of the nation, and that was an immortality wholly of this world; all the promises of survival and endless life were for the nation, there were practically none for the individual. To us nowadays this seems amazing, but it was due to the simple fact that the individual had not learned to think of himself apart from the communal life. Try for a moment to imagine—I know it will be difficult—but just try to look at life from the standpoint of people whose thoughts and feelings were entirely occupied with the interests of the community and not with any private concern, and you will have the key to all those very numerous Old Testament passages in which the Israelitish nation is spoken of as though it were a single person. You see we do not think in that way now; however much we think about society, we cannot lose sight of individuals, but they did, and that was the principal difference between the primitive man's point of view and ours. It even had a sinister extension, as when a whole community was punished for the sin of any one member. Thus, God is represented as sending a pestilence upon the whole nation because the king had offended Him. Achan and his whole family were stoned to death because he had secreted some spoil taken from the enemy; there never seems to have been any question in anyone's mind but that Achan's innocent children must share the fate of their father; the execution was regarded in much the same way as we should regard the amputation of a diseased limb from the physical

body; they were cutting off the Achan limb from the body of Israel.

But it ought to be made clear at this point that society, as thus constituted, was scarcely society at all; it was humanity in the lump, humanity in clusters, so to speak, but, undifferentiated, unevolved, simple, homogeneous, comparatively unorganised—vastly different indeed from the enormously complex society in which you and I were born and bred. If society had remained like that, or could have remained like that, individual self-consciousness would scarcely have emerged. But it did not remain like that. As time went on the mysterious life-force which we religious people call God began to press into fuller expression in all vigorous branches of the human family, and compel society to take fresh and more intricate forms. This process was by no means uniform; in China, for instance, it seemed to stop at a certain point and remain there for thousands of years; it is only now, in our own day, that the sleeping soul of China seems to be awaking to fuller and more strenuous life. In other parts of the world, too, at successive periods of human history, society has progressed up to a certain point and then begun to decay or break up. There have been outstanding instances of distinct re-action as when a flood of barbarism overwhelmed for many centuries the remarkably advanced Graeco-Roman civilisation. It cannot truthfully be said that the average member of society in the Middle Ages was equal in intelligence and culture to the average citizen of Athens in the time of Pericles.

So far, then, we have seen that society preceded individuality in order of time; individual men used to think of themselves in the mass, not singly, and all their activities were governed by this one fundamental presupposition. As society evolved, individual self-awareness began to evolve too, until a time came when the civilised world was ready to attach a certain value to individuality in itself. The chief factor in this change of view, so far as the West was concerned, was Christianity, though about this I am inclined to speak cautiously and with discrimination; for there were other factors at work also towards the same result, such as Greek philosophy, and there have been certain phases of Christianity in its ecclesiastical form which have done much to hinder the healthy development of individuality.

From a psychological point of view what I have been advancing up to now can be equally well illustrated. It is an admitted fact that a child begins to be aware of others before he becomes aware of himself; he is conscious long before he is self-conscious, and learns to think of and look for his mother a good while before he shows any signs of knowing that he himself exists as a distinct entity in the world. True, he is a pure egoist, but he does not know it; he does not think about it; he thinks about things outside himself. Even when he begins to speak about himself and tell his wants, he usually employs impersonal terms first. It will be, "Baby wants this or baby wants that," but seldom or never, "I want this," or, "Give me that." I speak very humbly on this matter, and subject to correction from the experienced mothers present, but this

is as far as my observation goes. In this respect baby epitomises the race; this is just the way in which humanity as a whole has come to self-consciousness—first the feeling of oneness with the outer world, the world of human beings into which one is born; then the dawning of a sense of personal identity over against this larger world; lastly—the stage of the average man at present—the *I* is put first, and everything else has to be related to it.

But the more we examine into the nature of this individualised self-consciousness of ours, the more do we perceive it to be dependent upon the society from which at first sight it seems to stand apart. Ask yourself what it is that constitutes you, and in every attempt to answer the question you will find yourself postulating society. About a year ago I engaged in a friendly discussion with a prominent Oxford philosopher in the presence of a number of clergy on the subject of human personality. I asked my friend to state what he thought constituted any man's "I-ness" as distinct from anyone else's. He told me that, in his judgment, that was an unsolved problem; no one could really say. All the same, I tried my hand at it; I said that a man's self-awareness seemed to me to be the same thing as his awareness of life, bounded by limitations; in so far as any one man's awareness of life is the same as that of any other they are the same being. But then no two people have the same awareness of life except in a limited degree; intercourse between two people is only possible because their experience of life is the same up to a point, they move in the same mental territory. I am bound to say this did not meet with my questioner's approval, but that was hardly to be expected. I cannot see any escape from it, however; what differentiates us from each other is the difference in our awareness of life; in so far as we see, know, feel, and experience the same things we are the same being; there is no intelligible sense in which we are otherwise. But how do we come to our awareness of life? What is it that draws forth from us our latent powers, puts us in possession of ourselves, enables us to know ourselves and our world, and supplies us with ideas of the true, and beautiful, and good? The answer is, One another. Behind the whole human race is an infinite ocean of being whose tides surge up into every individual soul and every rank and nation; no one of us can express more of that eternal reality than our bodies and our opportunities permit, but none of us would express any of it if it were not for the stimulus and protection of the common life. You are what you are to-day, intellectually and morally speaking, because you were brought up in England and among Englishmen; if you had been brought up anywhere else you would have been to some extent a different man; England is built into you, cared for you before you were able to care for yourself, shaped your habit of mind in youth, set you doing things which called out in you faculties that were waiting for their chance. In other words, England spoke to the silent deeps in you, and you answered; you are but an orifice out of which has poured something of God that the world has never had before, but it had to be called before it came.

I admit that certain qualifications have to be added to this general statement. First, your bodily organisation has to be taken into account; cultivation may do much for a man's brain, but the brain must be there to begin with, cultivation will not put it there; the body is but the instrument of the soul, and if the instrument be a poor one, the soul is correspondingly hampered and repressed. Again, you may not have done your best with life as it has come and called to you; society can call to the soul, but it cannot compel a response, that depends upon you, and you alone. Lastly, one must sorrowfully confess that up to the present society has not done its work any too well. It has been partial and one-sided in its action, has pampered the few and neglected the many, has failed to rise to the greatness and majesty of the task of evolving the individual soul; three-fourths of society to-day is engaged in forms of drudgery which are but a poor discipline for the higher nature and but little calculated to produce lofty spiritual results. Is society doing much for the deeper soul of the criminal, the pauper, the slum child, the sweated worker? No, it is not, it has kept it in fetters and slavery. Professor Henry Jones, of Glasgow, in his admirable book, "Idealism as a Practical Creed," says:—

I acknowledge, not without sorrow, that there are stations in life and rounds of daily duty whose spiritual value for those who are engaged in them is very low; and, with the growth of modern invention and the increasing complexity of social arrangements, their number has vastly increased.

The more enlightened modern States are striving to improve the conditions of labour; but, so far, they have not seen their way clear to prohibit much of the labour which dehumanises men.

All these facts have to be taken into consideration. How far the individual soul can utter itself to the world depends partly upon society, partly upon the physical frame with which God has clothed it, and partly upon its own efforts. But apart from life, in society there could be no individual man; society is presumed in our every thought and act. "We are members one of another," for we are fundamentally one, and the more completely we can realise it the greater the gain to all.

By this time, I hope, you will all have begun to see plainly whither our thought is taking us. It is to this point:—As society becomes more truly spiritualised we shall return along a higher line to the mental attitude of primitive man, that is, we shall recognise that the individual only lives at all as he lives in and for mankind. The value of the individual soul is infinite, as Christ has taught us once for all, but it cannot even know it unless that value is brought out in ministering to the common good. Blatant individualism has now had its full fling in the Western world; it was inevitable that it should; better that than social stagnation and unawakened self-consciousness. But now the time has come for a new note, the note struck in the evangel of Jesus, and never fully understood by Christendom—losing the life to find it. The true spiritual ideal is that of enriching one's selfhood to the fullest possible extent while making that selfhood concurrently an unlimited gift to the life of all. This is no easy task; it will tax

our powers to the uttermost, and earthly life is too short for us to work out all that it means. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. . . . And the eye cannot say unto the hand, I have no need of thee; nor again, the head to the feet, I have no need of you. . . . And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." Do you hear this? You and I can never arrive at fulness of life while society contains one desolate, unhappy, degraded, or neglected soul. This is the simple literal truth; that person is, as it were, a part of you, a festering member polluting the whole body politic just as a diseased limb will destroy the health of the whole physical frame. Judged from this standpoint, what of the condition of England to-day? Have we nothing to do with the myriads of our fellow-beings who are sunken in misery and vice? As a matter of fact they are suffering for us all, bearing the cross for us all, and it is for us to come to them in love and set them free. O, if we could but get more of that passion of humanity into the hearts of men! People seem to think you are speaking foolishness if you insist upon it as a practical gospel for everyday life, but what other gospel is there? The poor silly world goes on rushing and screaming after sordid advantages when but one thing is needful. And understand, I am not speaking merely of the down-trodden and outcast members of society when I speak of loss to be remedied and help to be given; I am speaking of many of those whom the world counts fortunate and highly placed, some of them perhaps within the range of my voice at this moment. "The heart knoweth its own bitterness"; if you could get behind the veil of reserve that parts us off from one another in this place to-night, you would come upon some strange things. Here, maybe, are people on the very verge of despair, people on the hearthstone of whose being the fire of life has gone out and only cold ashes remain. You are not all as comfortable and self-possessed as you look, nor are the thoughtless and shallow in great force here; in all likelihood there is at least one wild with anguish who feels as completely outside what the rest of us are feeling and thinking as though he were in the middle of the Soudan. Just pause and think for a moment what life must be to that poor soul who must presently quit this crowd and go home alone, home to horror mourning and woe, to the very loneliness of death. Would you not like to help? To be sure you would. Well, you can; you are nearer to that sufferer than either you or he thinks; one God indwells you both, one Christ is yearning from heart to heart. Even to know this is mutual help; but greater far it is to put it into force in thought and prayer. I should like it to be so in the City Temple to-night that any weary, sorrow-laden, sin-defiled man or woman coming inside these doors may feel as though Christ himself were standing in the midst and saying, "Peace be unto you." I should like them to feel forgiven if conscience is burdened, and comforted and tranquilised whether or no—inspired and renewed to take up the task of living

afresh. I should like them to be saying in the secret of their own hearts, "This is a good place, and it is good to be here; there is something here that is not of the work-a-day world, something of heaven; and there is Someone here, too, who understands, though He does not wear a human form or speak through a human voice, yet He seems to radiate from all these people; one does not need to tell Him anything, it is telling itself, and He is speaking back to something deep and real in my soul; I came in broken in spirit, I go forth at peace with God and man."

I say that with all my heart I wish this could be the experience of any needy soul who has sought shelter within these walls. It can be done; it is being done now; it is being done in your silent desire to help the stricken one and give him new hope and courage. For that is how God comes to the world. He comes to us in our yearning towards each other; that is the *unearthly fact* wherever two or three are gathered together in the spirit of Christ. And you are conscious of that unearthly fact now, this very moment; here is something more than a crowd of individuals, an aggregation of faces and eyes; here is an effluence from the eternal. It is in this that we are most really one; it is rising up from every heart and overflowing to all. Do not forget it when you have gone away. Remember it in your business life to-morrow; think and act in terms of it always, and do not suffer yourselves to be deceived by the hardness and dreariness of the strain and toil that await you. For this is the blessing promised in the name of Christ: "That they all may be one. . . . even as we are one; I in them, and thou in me, that they may be perfected into one."

MEMORIAL NOTICE.

THE LATE MR. E. K. BLYTH.

WE announced last week, with deep regret, the death of Mr. Edmund Kell Blyth, of Hampstead.

By his death the profession (says the *Solicitors' Journal and Weekly Reporter*) has lost a man of singular ability, public spirit, and breadth of view, and his many friends will long miss his genial and kindly presence. Mr. Blyth was educated in Birmingham. He was articled to Mr. W. H. Reece, solicitor, of Birmingham, and spent the last year of his articles in London with the late Mr. Edwin Wilkins Field, of the then firm of Sharpe, Field, & Co. Mr. Blyth was admitted in 1852, and entered into partnership with Mr. Reece, undertaking the agency business of the firm at their London office. Subsequently he joined Mr. W. H. Wilkins, Mr. E. W. Field's cousin, under the firm of Reece, Wilkins, and Blyth; and, after several changes, the firm became Blyth, Dutton, Hartley, and Blyth, in which Mr. E. K. Blyth was senior partner. Mr. Blyth took an active interest in all matters affecting solicitors, and was an assiduous attendant at the provincial meetings of the Incorporated Law Society; reading papers relating to the reform of legal procedure, the shortening of the Long Vacation, and the Land Transfer Bills. He was elected a member of the Council of the Society in 1894, and for

many years lent valuable assistance to its deliberations. In 1907 he became President. Many years ago he took up the question of the freeing of the London bridges from toll, and in 1876 prepared a Bill with that object, which was brought into Parliament, but failed to pass. It resulted, however, in a measure being introduced by the Board of Works in the next Session, which was passed, and the ten bridges over the Thames then subject to tolls were freed from them.

Mr. Blyth also took a keen interest in local government and in education. He was closely associated with the well-known educational reformer, the late Mr. William Ellis, in the management of the Birkbeck Schools. A biography of Mr. Ellis from his pen appeared in 1891. The funeral took place last Saturday, at the Hampstead Crematorium, in presence of a large gathering of friends, the service being conducted by the Rev. Henry Gow.

MEETINGS AND SOCIETIES.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

AUTUMNAL MEETINGS.

LANCASHIRE folk are not demonstrative, and they are not prepared to hear anything said about their weather. This was the note of welcome that greeted the Association on the occasion of its visit to Rochdale last week. But the weather was all that could be desired, and the hospitality hearty and genuine, with a fervour and enthusiasm that was delightful, if it must not be called demonstrative. There is a local fellowship of churches in the district which embraces Rochdale, Todmorden, Oldham, Heywood, and Middleton. The congregations in these five towns regarded the visit of the Association as being paid to them all, and representatives of all were gathered to offer a welcome to the Association. Alderman Topper, J.P., presided, and short addresses were given by Alderman Healey, J.P., Councillor Wadsworth, Rev. J. Evans, and others. Mr. John Harrison, president of the Association, Mr. I. Pritchard, and the Rev. H. E. Dowson responded. Tea was then served to the large company, which had been steadily growing. Between tea and the religious service the Ministerial Fellowship met, and the Rev. E. D. P. Evans read a paper.

These two gatherings had been held at Clover-street, formerly the home of the second congregation in the town, but now, since the amalgamation of the two congregations, the centre of all the Sunday-school and week-evening activities. From Clover-street the company passed to Blackwater-street for the service. A united choir led the singing, and the Rev. J. M. Bass conducted the service. The sermon was preached by the Rev. W. Copeland Bowie from 1 Timothy vi 12.

A PLEA FOR LAY PREACHING.

The proceedings opened on Saturday with a short devotional service conducted by the Rev. W. S. McLauchlan. This was followed immediately by a conference on "The Opportunity for our Unitarian Word and Work," the subject being introduced by papers read by the Rev. A. W. Fox and Mr. Howard Young. Seeing signs all round of a broader spirit and a more tolerant hearing, Mr. Fox pleaded for and earnest and simple presentation of our message. He did not believe that men were saved by philosophy, and he traced most of the corruptions of Christianity to the attempt on the part of its earlier leaders to blend current philosophy with the teaching of our Master. The emotions should be appealed to in preaching, and philosophy reserved as a mental discipline for the study. Then Mr. Fox would make more use of lay-preachers in our services, give an opportunity to test the "circuit system," and extend and develop the work of the mission vans. Mr. Young's paper was more concerned with the care and training of our young people. He deplored the marked unwillingness of the more cultured of our young men and women to help in

our Sunday-schools, and he appealed to ministers to address themselves to the children sometimes. The Rev. T. B. Evans, of Heywood, opened the discussion with a vigorous tilt at Mr. Fox on the subject of philosophy, declaring that the liberty of thought in the Scotch Church to-day was due to the philosophical preaching of its ablest men—a testimony warmly supported afterwards by the Rev. R. N. Cross. Mr. Evans also thought Mr. Fox had over-estimated the hold of orthodoxy in the North. It was the age of heterodoxy, paradox and Socialism. The public mind was saturated with Shaw and Chesterton, and there was a great yearning for unity—for a system that would reconcile life, thought, and religion. All this opened the way for the preaching of a modern liberal faith. To fully embrace this opportunity the help of more laymen was needed. This was the chief note of the subsequent speakers, among whom were Mr. I. Pritchard and the Rev. J. C. Hirst, the oldest surviving former minister of Rochdale, who pointed out that the first three names on the Clover-street list of ministers were those of lay-preachers. The Rev. E. Savell Hicks thought we had suffered from "conceited modesty" in the past, but things were better now, especially in London where laymen were rendering valuable and indispensable service. The Rev. A. H. Dolphin said that we needed to "clear our minds," but his speech hardly served that end, as he had to rise later to explain its meaning. The Rev. T. P. Spedding supported the plea for simple preaching, declaring in his best breezy van style that it was the easiest thing in the world to preach so that no one could understand, but that would not do for the open-air. Mr. R. M. Montgomery spoke on the Laymen's Club, which had been of great service, although it had not yet solved the problem of how to get the best out of our laymen. Mr. Harrison thought all Unitarian ministers were inclined to preach over the heads of their congregations, and to appeal to the head and not the heart, an indictment which did not apply to the Rev. H. E. Dowson, who followed, and closed the discussion with a rousing and eloquent appeal to the new spirit in the youth of our company. Mr. David Healey, who had been an excellent chairman, gave a terse summing-up, and the conference adjourned for lunch.

THE NEW SOCIAL MOVEMENT.

On reassembling in the afternoon, the President took the chair. The programme promised us papers on "The Social Movements of our time, and the Relation of our Congregations and Ministers thereto." Instead however of a paper, the Rev. M. R. Scott gave us an eloquent and impassioned address, moving his audience by the power of fervent and glowing speech. This, he said, was the age of the social question, of the uprising of the social consciousness. Religious truths were thrilling with a strange new life, because they were being seen in their social relations. Nevertheless, some good people were concerned at this extension of religious interest and sympathy, holding that the leaders of the new social movement had declared against admitting any place for religion. He replied that no one leader could speak for this movement. It was not personal but social. We were all involved in it. It was the fact of our time of which the Church must take note. The need of the interest of the Church was great—for where else could the movement be saved from folly or the delusion that men can live by bread alone? The Church was related to these movements as the heart was related to the body. The Church taught that we are here to be co-workers with God. If we are not working, and have no sense of social service, what is religion to us? But it was not the function of the Church to discuss or champion particular methods, or even to find a solution of our problems. In fact, there was no such solution possible, because our problems were social, growing with and out of our growth. There could not be a static solution for a dynamic problem. The Church was a radical movement going to the roots from which all our trouble arises; and in its cultivation of personal character it aimed at producing a humanity which would not be for ever content with pouring in oil and wine to the relief of the broken and wounded, but would ultimately clear the road to Jerusalem of the thieves who barred the way. Mr. H. G. Chancellor, who gave the

second paper, was in striking contrast to Mr. Scott. Quietly, and without any appeal to the emotions, he made his way from point to point, gradually gaining a grip on the mind of his audience, which he held to the end. The inequitable distribution of wealth was, he said, at the bottom of most of our social problems. It is poverty that perpetuates pauperism, and philanthropy cannot cure it. It is poverty that creates our slums and destroys the womanhood of our women. While the wealth of the country grows by hundreds of millions, pauperism is on the increase. Our industrial system is dependent on a margin of unemployed. The power of some to live in luxury is built upon a denial to others of the right to live at all. These were, he said, some of the outstanding facts, and the churches and all Christian men and women share the responsibility of finding the remedy. The discussion which followed was disappointing. In the main it degenerated, as the President pointed out, into a discussion of the relations of ministers with their congregations rather than of ministers and congregations to these great public questions. Could ministers take part in these matters? Was it proper, safe, desirable? Various opinions were propounded, the Revs. W. L. Schroeder and H. B. Smith being emphatic in the affirmative, while the Revs. O. Binns and E. D. P. Evans urged care and caution. On the whole, a lame ending to a brilliant opening.

There was a welcome interval for tea, and then a great public meeting in the Providence Hall. Here we saw the real strength of local Unitarianism for the first time, and it made an impressive display in the handsome hall of the Co-operative Society. The programme was intended to be popular, no doubt, but it is open to question if it is not overdoing it to introduce eleven speakers, in addition to hymns and anthems, in one short evening. The result was that no one could do more than speak a few easy pleasant sentences. The tone was hearty enough, but no one dared to go deep, and it was pathetic when Mr. Spedding was just getting into a really eloquent and moving speech to hear the chairman's bell. As it was most of the speeches were reminiscent or apologetic. Those who had Lancashire associations flaunted them, and those who had none were duly humble, all of which was equally satisfactory. The President was among the former, as hearty in his profession of his Lancastrian extraction as he is in his Unitarianism. To him followed the Rev. C. J. Street, who asked us to believe that he began his ministry in Lancashire thirty years ago, a statement which his bounding youth would have made to appear incredible had not the Rev. H. E. Dowson followed with a still longer claim, and an even more buoyant youthfulness. Thus speaker followed speaker in rapid succession—Messrs. H. C. Clarke, R. M. Montgomery, H. B. Lawford, H. G. Chancellor, and the Revs. T. P. Spedding and W. C. Rowie, all very pleasant, very hearty, very flattering to Lancashire susceptibilities, but none of them going deeply into matters of public interest or denominational policy. Perhaps it was the best plan after all. They are all honoured names long familiar in Rochdale as elsewhere; and an opportunity of hearing a brave, cheery word, and of identifying the personality of a familiar name, would appeal to the perhaps "undemonstrative" but supremely warm-hearted Lancashire people who love a crowded platform of "our folk."

NATIONAL CONFERENCE OF FREE CHRISTIAN CHURCHES.

A MEETING of this Committee was held at the Memorial Hall, Manchester, on Sept. 30, when there were present the President (Rev. H. E. Dowson) in the chair, Revs. Dr. J. E. Carpenter, D. Agate, J. H. Bibby, B. C. Constable, A. H. Dolphin, E. D. Priestley Evans, Hy. Gow, Alf. Hall, C. Hargrove, E. Savell Hicks, P. M. Higginson, F. H. Jones, J. McDowell, C. Peach, C. Roper, T. P. Spedding, C. J. Street, J. M. Lloyd Thomas, C. Travers, G. H. Vance, J. H. Weatherall, and Jos. Wood; Miss E. Rosalind Lee, Messrs. H. P. Greg, J. Harrison, W. Byng Kenrick, G. H. Leigh, Ion Pritchard, Grosvenor Talbot, A. S. Thew, J. C. Warren, J. Wigley, G. W. Rayner Wood, and the secretary (Rev. J. Harwood).

Apologies for absence were announced from the Treasurer (Sir J. W. Scott, Bart.), Revs. J. A. Kelly, H. D. Roberts, W. G. Tarrant, J. J. Wright, and Messrs. H. Chatfield Clarke, Jno. Lawson and Jno. Lewis.

Among other matters of business the following were dealt with. A resolution was adopted heartily congratulating the treasurer on the Baronetcy which has been recently conferred upon him. The Rev. R. Travers Harford was requested to represent the Conference at the anniversary meetings of the Nederlandsche Protestantenvond at Rotterdam. Mr. A. H. Worthington and Mr. Geo. H. Leigh were respectively appointed to fill vacancies on the Committee on the Supply of Ministers and the Ministerial Settlements Board. The Treasurer's statement showed a balance due to him of £21 4s. An application from the Broadway-avenue Church, Bradford, to be placed on the Conference Roll was agreed to.

The sub-committee appointed to confer with representatives of the British and Foreign Unitarian Association and of the Ministerial Fellowship reported that the Conference had unanimously agreed to recommend that the Ministerial list hitherto drawn up by the Committee of the B. & F.U.A. should be revised and approved by a joint committee of two representatives from each of the three bodies. This recommendation was approved and the President and Secretary were appointed to represent the National Conference on the proposed joint committee.

The Committee on the Supply of Ministers reported, *ad interim*, that they were engaged on a scheme of reading for lay workers engaged as probationers with a view to entering the ministry.

The Rev. Joseph Wood moved, and Mr. H. P. Greg seconded, "That a sub-committee of twelve persons (inclusive of the President and Secretary) be appointed to consider the proposals that have been, or may be, made, for the better organisation of our churches and the more effective co-ordination of funds, and (1) to prepare and present a preliminary scheme of organisation based on the idea of the circuit system; (2) to report on proposals for a more complete and adequate co-operation among the various existing funds for the support of the ministry and the help of our churches; (3) to consider and report on the advisability of taking measures to secure a minimum stipend of £150 a year for ministers, either by raising a new fund or by augmenting existing funds; (4) after the reports referred to above have been considered by the Conference Committee to enter into conference with the B. & F.U.A. with a view to securing their co-operation and coming to an agreement as to the respective spheres and functions of the two bodies. That the President be requested to nominate the persons to serve on this Committee."

The Rev. C. J. Street moved, and Mr. John Harrison seconded, as an amendment, "That as a preliminary to the consideration of any scheme of organisation, and with a view to seek their support in securing effective co-operation among our institutions, the Executive of the B. & F.U.A. be requested to appoint six representatives, who, with six appointed by this Committee and the two Presidents, and the two Secretaries for consultative and recording purposes, shall constitute a joint Committee to report in due course to both constituent committees."

The amendment was carried, and subsequently adopted as a substantive resolution.

It was resolved that the President be requested to name the six representatives of the National Conference.

It was agreed that the next meeting of the Committee be held in Nottingham in January or early in February, as may be found more convenient nearer the time.

THE SOCIAL MOVEMENT.

PART of the social work which lies before the coming generation will be to provide healthy, rational, and refined amusements for the people, and, to put it otherwise, to revive in them what for the majority of the masses appears to be a lost faculty, the power to enjoy themselves without the silliness and vulgarity which are so obvious among the rising generation in our crowded centres of population. Many are striving to combat the inanity, if it is not

something worse, of the cheap and nasty house of entertainment, by efforts to revive the Morris dances and old English songs, which were nearly lost to us but for the efforts of Mr. Cecil J. Sharp and others. This revival will be greatly stimulated by the official recognition given to it in the revised syllabus of physical education recently issued by the Board of Education. The peculiar charm and character of Morris dancing would certainly be lost, if arrangements were not made to provide an adequate supply of trained teachers to whom the tradition of "the just mean between freedom and reserve, forcefulness and grace, abandonment and dignity," had been handed down through the centuries. Accordingly, a school of Morris dancing has been established in connection with the physical training department of the South Western Polytechnic Institute, Manresa-road, Chelsea, where during the coming session classes in Morris dancing will be held—(1) for teachers in elementary schools, and (2) for ordinary students and those preparing for teachers' certificates. Mr. Cecil J. Sharp, who is the director of the school, will also deliver occasional lectures on the theory and history of Morris dances, and the traditional customs associated with them, while efforts will be made to give pupils opportunities of seeing the art of the best traditional exponents. Classes for teachers and others in country dances, folk-songs, and children's singing games will presently be arranged.

Those who are anxious to engage in some useful form of social service, might very well undertake in their own district some investigation, such as that which has been carried out in Stockport on behalf of the Housing Reform Council, the results of which will be presented to the public at a meeting shortly to be summoned by the local trades council. The results of the Stockport investigations are exactly those which have issued from every other inquiry into the conditions of city life, viz., that in the better-to-do districts, where there is good housing, there is a low death rate; in the poorer areas there is bad housing, and a high death-rate. In the Edgeley and Cale-green Wards of Stockport, which are mainly residential, the death-rate is about 12½ per thousand. St. Mary's Ward, a poor district with bad housing, has an infantile mortality of nearly 300 per thousand per annum. Perhaps the best form of social work which can be undertaken at the present time is this kind of careful and impartial investigation into local conditions with subsequent publication of the results. This should be supplemented by pointing out what, under existing legislation, it is possible to do to remove such evils as may be discovered, and under the useful series of Housing Acts, which are already on the statute book, much may be done to secure good housing conditions. Then, by and by, perhaps, we shall begin to plan our towns as if we meant people to live and be healthy, not languish and die in them.

At the first meeting of the Central Unemployed Body for London held at the Guildhall on October 1, under the presidency of Rev. Russel Wakefield, it was reported that it had been agreed to hand over to the Board of Trade, as soon as the Labour Exchanges Bill was passed, the Unemployed Body's Exchanges as a whole, staff, premises, furniture, liability, and so forth. The following interesting and important resolution was passed on the motion of Mr. T. E. Harvey, warden of Toynbee Hall.

"That it be represented to the Prime Minister that in the experience of the Central Body the Unemployed Workmen Act of 1905 has proved quite inadequate to deal properly with the constantly recurring distress from unemployment; that the problem has been shown to transcend the powers and opportunities of any merely local body, and that while welcoming the institution of a national system of labour exchanges this Body is convinced that they must be supplemented by national action in making suitable provision, whether by means of migration, emigration, training institutions and labour colonies, or other ways, for the large proportion of unemployed men and women who under the existing Act can at best be only temporarily relieved." He said they all realised the immense gravity

of the situation they had to deal with, and the inadequacy of the means for grappling with it. They often even made the problem graver and more serious by doing some of the work they had to do. They were prevented from doing trading work, and both majority and minority reports of the Royal Commission on the Poor Laws reported very much in favour of the action recommended by the resolution.

It might have been well also to include in this resolution some mention of Insurance against Unemployment, which is also proposed by both majority and minority sections of the Poor Law Commission, and which the present Government have pledged themselves to introduce.

BIRMINGHAM SUNDAY SCHOOL TEACHERS' FORWARD MOVEMENT.

In the spring of this year, Mr. Frank Roscoe delivered a course of lectures to Sunday-school teachers in the University on "The Art of Teaching." So great was the demand for tickets that the course had to be repeated, and still many were disappointed. On Monday evening last Mr. Roscoe, who is the Principal of the Men's Day Training College, again began the repetition of the course. The large lecture theatre of the University was uncomfortably filled and many had to be turned away disappointed. Professor Kirkaldy (Secretary of the University Extension Delegacy) presided. In his introductory remarks he stated that from what he had heard he imagined that a certain amount of harm might be and had been done by injudicious teaching, and he could conceive of nothing more calculated to improve the spiritual life and the better side of the life of the nation than that the Sunday-schools should be well and efficiently taught. Mr. Roscoe, who was enthusiastically received, emphasised the fact that teaching was an art. It was not sufficient to place anyone over a class and believe that a teacher was found. Child life must be studied. The true teacher would go back to his own memories of child life for guidance. There were three kinds of teaching. Teaching by word, by illustration, by sympathetic co-operation. To achieve any good result the teacher must rouse the co-operation of his pupil. Children were keen observers. They saw through the shallowness of the teacher quickly. The knowledge of the teacher should be accompanied with and emphasised by life on the part of the teacher. The various points of the lecture were marked by telling illustration. It is a significant feature of this movement that all sections of the Church are co-operating to make it successful under the secretaryship of Rev. Thos. Paxton. At the conclusion of this course Mr. Roscoe is to begin two new courses, the one dealing with the methods of teaching juniors under 14 years of age, the other dealing with methods suitable for pupils above that age.

NEWS OF THE CHURCHES.

London and South Eastern Counties Provincial Assembly.—Mr. Ronald P. Jones writes to us:—"May I, through your columns, inform members of our congregations, other than ministers and delegates to the Assembly, that tickets for the luncheon and tea at Mansford-street on Oct. 20 have now been sent to the church secretaries, and will be on sale on Sundays 10th and 17th. In order to avoid overcrowding and confusion, the local committee feels it necessary to adhere strictly to the rule that tickets must be bought not later than Sunday, 17th, and that no one can be admitted to the room unless he or she has already obtained a ticket. Owing to the distance of our buildings from the caterers' headquarters, it would be impossible on the spur of the moment to provide for unexpected visitors, and the comfort and success of these meals, therefore, depend largely upon our securing beforehand a correct estimate of the numbers to be present. With this object, may I also repeat my request to secretaries, that they will not fail to inform me of the number of tickets sold, as soon as possible after the evening service on the 17th. For the benefit of visitors to whom the neighbourhood is not familiar, it may be explained that Mansford-street runs between Hackney-

road and Bethnal Green-road, and can be reached as follows:—(1) By the City and South London Tube to Old-street station, or North London Railway to Shoreditch-station; thence by electric tram along Hackney-road. (2) By omnibus from Bank, Liverpool-street, or Broad-street stations along the Bethnal Green-road.

Birmingham: Old Meeting Church.—The Harvest Festival services were held last Sunday, when a new organ, presented to the church by Mrs. Charles Harding in memory of her husband and daughter, was opened. There were large attendances at both morning and evening services. The organ has been built by Messrs. Harrison & Harrison, of Durham and London, to a specification drawn up by the builders in consultation with Mr. A. J. Cotton, organist and choirmaster of the church. It is the first really modern and complete organ built in any Birmingham church, and worthily maintains the remarkable reputation the builders have achieved for work of the highest and most artistic character. The beautiful instrument is a memorial to the lives of Charles and Emily Harding, father and daughter, who were deeply attached to the church, and devoted lovers of music; while it will help to keep in long and grateful remembrance members of the church who were highly esteemed; the organ itself is an offering of art to worship, and will do much to enrich the psalms, hymns, and spiritual songs by which the congregation make melody unto the Lord. In the morning there was a short dedication service, the Rev. Joseph Wood, minister of the church, preaching, and in the evening Hiller's cantata, "Song of Triumph," was given by an augmented choir under the direction of Mr. Cotton, the Town Hall organist, Mr. C. W. Perkins presiding at the organ.

Slackburn.—Harvest Festival services were held in connection with the Unitarian church on Sunday, October 3. The special preacher for the occasion was the Rev. W. S. McLachlan, M.A., of Oldham. The open-air gatherings conducted in the Market-place by the Rev. E. W. Sealey, M.A., continue to be most successful. Sunday by Sunday large audiences assemble. At the close of the address, questions are invited, and some most interesting and helpful discussions have taken place. These discussions are characterised by the best of good feeling, and there can be little doubt that these Sunday-morning meetings form a very valuable adjunct to the work of the church.

Bournemouth (Appointment).—The Rev. V. D. Davis, B.A., who retired from the editorship of this paper at the end of June, has accepted a cordial invitation to the ministry of the West Hill-road Church, in succession to the Rev. C. C. Coe, and hopes to enter upon the charge at the beginning of December. We make this announcement with special pleasure, and congratulate the Bournemouth congregation on their success in securing a minister of such strong spiritual gifts.

Brentwood (Essex).—Unfortunately, boisterous weather prevailed last Sunday, when the first of six services, organised as a missionary effort in the interests of Liberal Christianity by a number of friends from Ilford, was held. A drizzling rain commenced some time before, and continued past the time for commencement. Rev. W. H. Drummond, B.A., preached on "Do we need Religion?" The attendance was forty-one. Mr. H. E. A. Wenman carried through the musical arrangements excellently. Mr. Beecroft, Mr. Walter Russell, and others, have been indefatigable in their efforts to make the services well known in the locality, and great credit is due to them for the excellence of all the arrangements. The Rev. R. J. Campbell has written expressing his interest in the movement in very cordial terms.

Chapel-lane Chapel, Bradford.—The newly-elected minister the Rev. H. McLachlan, M.A., B.D., and Mrs. McLachlan were invited to meet the members of the Management Committee, and the trustees and their wives at the Sunday school on Saturday last. The proceedings were quite informal. The committee were very much indebted to Mr. and Mrs. Brook, for their kind thoughtfulness in giving them the opportunity of meeting Mr. and Mrs. McLachlan. On Sunday last, the 3rd inst., Mr. McLachlan commenced his ministry at Chapel-lane, taking for his subject, in the morning "The Ministry: Its power and purpose," and in the

evening "The Church: Its life and labour." In the evening there was a very large congregation. On Saturday next, the 9th inst., Mr. and Mrs. McLachlan will be publicly welcomed.

Chichester: Eastgate Chapel.—Harvest Thanksgiving services were held on Sunday last. There were good congregations, the chapel being quite full in the evening. The building was tastefully decorated by willing helpers. At the close of the evening service on Sept. 25, a marble tablet, erected to the memory of the late pastor, the Rev. C. A. Hodinott, was unveiled after a sermon by the Rev. A. J. Marchant.

Dewsbury.—Farewell Meeting to Rev. John Ellis.—The Harvest Festival was held at Unity Church on Sunday, Sept. 26, when the Rev. John Ellis preached morning and evening, and delivered a special address to young people at the afternoon service. There were excellent congregations. On Monday evening a social meeting was called to bid farewell to the Rev. John Ellis, who for two years, as District Minister of the Yorkshire Unitarian Union, has resided in the town, and devoted special attention to the welfare of the church. A parting gift of a beautiful antique silver rose bowl was presented to Mr. Ellis as a token of their love and esteem. Mr. Ellis, in his reply, said that the beautiful gift would be a constant reminder to him and to Mrs. Ellis of many happy hours of strenuous labour, and of the affection of many friends. He would pray for God's blessing on the church, and would look for the continued loyalty of its members.

Holywood, Co. Down (Installation).—On Tuesday, Sept. 28, the Rev. George Leonard Phelps, formerly of Evesham, was ordained and installed as minister of the first Presbyterian (Non-Subscribing) Church, Holywood. There was a large congregation at the service, including about thirty ministers connected with other Non-Subscribing Churches in the North of Ireland. The Rev. Thomas Munn preached a thoughtful sermon on Courage and Hope. Rev. Dr. Mellone gave a practical exposition of Presbyterian Church government, and put the prescribed questions to Mr. Phelps, who answered them in the affirmative, while Mr. O. C. Nelson replied on behalf of the congregation. Mr. Phelps then sketched his plan of work, and asked for the loyal co-operation of all the members of the congregation. The same evening a most successful social meeting was held in the school-room for the two-fold purpose of giving a hearty welcome to Mr. Phelps, and making a presentation to Dr. Mellone, the late minister, who, with Mrs. Mellone had come specially over from Edinburgh for the occasion. There was a very large attendance. After tea the chair was taken by Mr. Richard Patterson, J.P., who, in an excellent speech, welcomed Mr. Phelps to Holywood. Among the speakers were Rev. R. M. King (Moderator of the Presbytery of Antrim), Rev. Wm. Napier (Clough), Rev. H. J. Rossington (Belfast), Rev. G. L. Phelps, and Dr. Mellone. Mr. Robert McCrum, Hon. Sec., read the address to Dr. Mellone, which was beautifully illuminated by Mr. John Vinycomb, and Mr. Omar C. Nelson made the presentation which consisted of a handsome silver salver and purse of sovereigns.

Hastings.—On Wednesday evening, September 29, the Rev. and Mrs. Burrows gave an at home at the Public Hall to the congregation of the Free Christian Church. That evening's gathering opened the new session of the Guild of the Christian Life, for which the secretary, Mr. Miles, has arranged a varied programme.

London: Acton.—Presentation to the Rev. Arthur Hurn.—The Rev. Arthur Hurn, who for the past four and a half years has been the minister at the Acton Unitarian Church, Creffield-road, concluded his ministry in this district on Sunday, when he preached farewell sermons. It is the intention of Mr. Hurn to take a further period of study at Manchester College, Oxford. On Tuesday evening there was a social gathering in the church, at which a presentation was made to Mr. Hurn. Previous to the presentation, Mr. E. Bridger Athawes made a few remarks. He recalled the induction of Mr. Hurn, and the welcome given him from the congregation. He came as a free man to a free church. It was bound by no creed, and he was free to speak his mind, and to give them his best thoughts. These conditions had been happily fulfilled. They

must all recognise the great difficulties under which he had laboured. He came to them very young, fresh from a Wesleyan college, and with a good reputation. He might have had a successful career in the Wesleyan Church, but all that he had put aside in order to be true to his conscience. He had made the supreme sacrifice, and he would have his reward. Their sorrow at parting was tempered with hope, hope for the commencement of a new life, with larger opportunities for fuller service. They hoped also that that church, for which he had done so much, would waken to its real responsibilities and a fuller conception of its work. To Oxford he would take with him their warmest sympathies and best wishes for his happiness. They wished him every success in his studies, and hoped they might ever retain a small place in his affections. Mr. Athawes then called upon Miss Ursula Barnes to make the presentation. This she did, handing to Mr. Hurn a purse containing over £40, and an address inscribed on parchment. The Rev. Arthur Hurn expressed his warmest thanks to the congregation for their testimony, and the gift which accompanied it. When he came to Acton, he said, he came absolutely despairing of everything. But he felt he must be faithful to his conception of the truth, so he stood upon his feet, and was glad to be alive. And in coming there he felt he was doing the right thing and working among the right sort of people. He felt that four and a half years was long enough for any young man to spend in a new church. He hoped that they would be as strong again four years hence. In his preaching he had endeavoured to give them his best, and if any of them had been helped intellectually or morally he had been amply repaid.

Monton.—On Saturday last, the 25th inst., a public meeting was held for the purpose of inaugurating a Union of the young people of the church and school. At the meeting, which took place after tea, the Rev. N. Anderton, B.A., acted as chairman. In an earnest speech he set forth the benefits of a genuine fellowship, and emphasised its necessity to ensure success. He then came to the real purpose of the meeting by formally proposing to an unanimous audience the formation of the Union. Mr. G. H. Leigh supported the resolution, and in a thoughtful speech laid stress both on the need for the institution and the great possibilities before it if those present lent their hearty support to it. The Rev. J. J. Wright gave an address describing at length the operation and methods of a similar Guild at Chowbent. It augured well for the future success of the venture that during the evening over 100 names were set down on the membership roll.

Portsmouth: High-street.—Despite very wet and stormy weather, there was again on Sunday night a congregation much above the average. The Rev. Delta Evans conducted the service. Specimen copies of *THE INQUIRER* and the *Christian Life* were freely distributed among the strangers. The local press is rendering good service in reporting the evening sermons.

We have also received accounts of successful harvest services, but are compelled to withhold further details on account of pressure upon our space, from the following places:—London, Free Christian Church, Kentish Town; George's-row; Parkstone, Dorset; Whitchurch, Salop; South Shields; Bridgend; Horsham; Loughborough; Newhall Hill, Birmingham; and Banbury.

NOTES AND JOTTINGS.

"In this work, as in many others," says *The Times*, referring to Rodin's statue of Victor Hugo, which was unveiled last week in Paris, "M. Rodin has attempted to enlarge the expressive powers of his art by suggesting a relation between his figure and things outside it, not represented, and indeed scarcely capable of being represented, in sculpture. Nowadays, however, it is better that a great sculptor should be too rash than too timid in experiment, for sculpture ever since the Renaissance has suffered far more from timidity of conception than from rashness. . . . M. Rodin represents the revolt of the French genius against alien and arbitrary limitations. That revolt has always existed, but in him it has become conscious and confident of its own rightness. His 'Burghers of Calais' are like figures from a Gothic cathedral, not like Græco-Roman gods; and they are so, not because Rodin has invented the Gothic, but because he is of the same nature, and sees and feels in the same way as the great mediæval sculptors. But he has this disadvantage compared with his Gothic forerunners, that there are no wonderful buildings for him to decorate with sculpture perfectly suited to their architecture."

The Manchester Guardian draws attention to the Jewish Religious Union, which was founded seven years ago by Mr. Claude Montefiore to provide religious services for Jews who were out of sympathy with the synagogue, or could not attend it. This Union has hitherto held weekly services on Saturday afternoon at the Great Central Hotel, but it is now contemplating the erection of a synagogue in the West End. The services of the Union are marked by a greater use of English than in the synagogue, and men and women sit together. The membership has remained almost stationary since its formation, comprising about 400, but only a small proportion attend regularly. The new scheme has apparently been adopted to give fresh life to the Union, but it is likely to arouse renewed opposition among the orthodox. One of the distinctive features will be services on Sunday morning. The mainstay of the Union, both spiritually and materially, is Mr. Claude Montefiore.

A SPECIAL correspondent of the *Morning Post* gives the following interesting account of the marvellous mosaic pavement which was discovered recently beneath the floor of the great Cathedral of the Patriarchs at Aquileia. "It was only a few weeks ago that some drainage operations in the cathedral led to the discovery of a fresco at the base of the wall, and of the mosaic pavement below it. The whole of the right aisle, which measures 154 ft. by 27 ft., has been laid bare, except a small portion as yet unexcavated, and at a depth of about one metre may be seen the beautiful and absolutely perfect mosaic, of which not a single piece is missing, and which must be the largest in existence, for it extends over the whole of the nave and left aisle as well, and is believed to stretch even beyond the church as far as the huge campanile outside it. The design depicts birds, beasts, and fishes of various species, a shepherd with a Pan's pipe in one hand and a sheep on his shoulders, a stork with a snake in its beak, a stag, two ducks, and a couple of dolphins. In the left aisle, which has only partly been excavated so far, the mosaic is at different depths—in one place at a depth of one metre, in another that of only half a metre. The remains of a baptistery and a number of Roman coins have also been found. The date of the mosaic is uncertain. In any case, it must be unique of its kind."

DR. J. A. MACDONALD, the editor of the *Toronto Globe*, who recently came over to this country to attend the Press Conference, has been recording his impressions of England in the columns of his paper, and his utterances make sad reading for us. "Frankly," he says, "the thing that impressed me most, the thing that stands out as the background of every reminiscence, was the bloodless, mirthless, hopeless face of the common crowd."

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Nothing seems able to dim or wipe out or soften the hard lines of that impression. The dress receptions, the gorgeous pageants, the galleries, the colleges, the storied castles, and all that rare procession of beauty and wonder and worth may fade into a dream-like memory, but the pale and sunken faces of the nameless city crowd haunt one like a weird. We were given, as we had been promised beforehand, rare and illuminating glimpses of 'Britain at work and at play,' but we could not shut our eyes or steel our hearts to the Britain which is out of work, which may not even want to work, and which has long forgotten how to play. At first London seemed less hopeless than it was twenty years ago. Nowhere had civic improvement shown more signs of headway. The running of great new arteries, like the Kingsway, through congested areas, had changed for the better some localities. Even East London on a fair day seemed less damning than of old. The spirit of reform is plainly at work, both in civic circles and among the captains of industrial life. But the social problem everywhere is appalling, almost to the point of despair. Wherever we went it forced itself upon us. The least dangerous aspect of it was that hollow-eyed procession of the homeless of London, kept moving along the pavements by the police in the early dawn, waiting for the opening of the soup-kitchens. London, Sheffield, Glasgow, Manchester, Edinburgh—each had its distinctive features, but everywhere the marks were deep of disease and degeneracy in body and mind and morals. . . . But quite plainly Britain must do something more and something else with her social problem than to go on generation after generation multiplying the unfit and transporting them to the overseas dominions. The open country and the cleaner social conditions of Canada may redeem a few of the least hopeless. But why not try the open country of Britain itself? One sees simply millions of acres of untilled land in England and in Scotland, the unused areas of great estates. Why not reclaim that land from the pheasants and the deer?"

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Religious Service, 11.15 a.m. Preacher: Rev. JOHN PAGE HOPPS, of the Little Portland Street Congregation, London.

The Service will be conducted by the Rev. T. E. M. EDWARDS, of Streatham.

Collection in aid of the funds of the Assembly.

Luncheon in the School Room, 1.15 p.m.

Business Meeting in the Church, 3 p.m. Mr. JAMES S. BEALE, President, in the chair.

Tea in the School Room, 5.30 p.m.

Organ Recital by Mr. JOHN HARRISON, at 7.30 p.m.

Public Meeting in the Church, at 8 p.m. Chairman, Mr. JOHN HARRISON. Speakers: Rev. Henry Gow, "Religion and Personal Service"; Rev. John Ellis, "Religion and Social Service"; Mr. H. G. Chancellor, "Religion and Politics"; Rev. A. A. Charlesworth, "Towards Religious Development"; and Rev. E. W. Lummis.

Tickets for the Luncheon, 2/6. Tea, 6d. (Ministers and Delegates free) may be obtained of the Church Secretaries, and of Mr. HALE, at Essex Hall, Essex-street, Strand, W.C., or of the Hon. Sec., Rev. FREDERIC ALLEN, 5, Holland-grove, London, S.W.

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